Political Anthropology

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Nowadays there is a lot of talk about the "imponderables" in politics. In reality, however, these "imponderables" are not gas balloons floating freely in the air; they are rooted deep, all too deep, in people. It was an extremely timely and rewarding task that Ludwig Woltmann set himself in his recently published "Political Anthropology" (Thuringian Publishing Houe, Eisenach, Leipzig 1903), in which he examined the politics and the efforts of the various political and social parties in terms of their anthropological foundations. For our present day has all too often forgotten that man is the center, the measure of all things. Let us not seek the fundamental reasons for life and existence in the cloudy, mysterious mountains of the gods, shrouded in veils of mist, of a substanceless metaphysics. Nor should we seek the fundamental secrets only in the dead, sluggish primordial mud. If we understand world, history and politics anthropocentrically, man is the entrance into the dark shafts of the fundamental secrets. Woltmann works on this basis, first illuminating the nature of man from all sides. In a short but completely exhaustive way, the author informs us about the factors organic development (the laws of heredity, the origin and inheritance of sexual characteristics are particularly interesting), the physiological principles of variation and heredity, and the interesting problems of the perfection and degeneration of races. There is no book today that can teach all of these subjects as quickly and thoroughly, even to a layman, as Woltmann's work, the value of which is further increased by the numerous references to literature.

Anyone who blames evil or malevolent people alone for today's social misery is wrong. Social misery is caused in the marriage bed and is increased by every newborn child that is generated and is unfit for the struggle for life.

"There is no greater crime than producing children who are likely to be sick. "When choosing a spouse, a purse full of money or a well-developed mind weigh far more heavily than a strong physique and good teeth. This is why, among civilized peoples, people with bad teeth are far more likely to reproduce and pass their bad teeth on to their offspring.[1] Lack of selection is the most important cause of hereditary degeneration and the physical decline of races. “Social organization is not arbitrary but just as much a part of nature as the tendency to reproduce; the natural relationship of man to the produce of the soil is not only a social one but rather a sovereign one, which cannot be abolished or changed by a government decree or a moral sermon, but in which the emphasis of natural instincts and forces is expressed. If, for example, B. F. Oppenheimer proves that the average amount of food per capita has increased and believes that this refutes Malthus' theory, then it is a mistake to speak of an average here, because there is a social struggle for better and richer food, for more and less, for prosperity and poverty, for the richer source of food, a social relationship that is as rooted in human nature and ineradicable as ambition."

No matter how well we put the individual materially, the top and bottom of society as a whole will come about again of their own accord, against our will. This is precisely the law of stability based on the different anthropological equipment of people.

Similar forces also work in the life of nations. "The entire history of migration of human races, in which the so-called migration of peoples is only one

1 P. 118.

episode, albeit an important one, proves that the search for and conquest of suitable dwellings is an achievement of the natural racial disposition."

Ever since we have historical records, we have seen a race, the Aryans, in constant migration, which has left clear anthropological traces all over the world to this day.

"Among the barbarian peoples of Central Africa," Woltmann writes in the chapter: The Anthropology of Classes and Professions, "and of the Malay-Polynesian Archipelago, where a consolidated state. Since the traditional organization has developed, the nobility is mostly made up of a foreign, immigrant conqueror race that has more or less mixed with the natives. Everywhere these classes are characterized by lighter skin color, which in Africa comes from the Semitic and Hamitic races, and in the Malay Archipelago from the Indian race. The Javanese princes and noble families, who have lighter skin color and a more European facial shape, are considered to be descendants of an ancient Hindu people who are said to have conquered the island in earlier times.[2] Among the Tagans, the high nobility is also of Indian origin. On the island of Madagascar, men and women are generally dark-skinned, with the exception of those noble tribes that are directly descended from the Arabs and who have a very light skin color. In the Caucasus, the first princely families of the country trace their origins to Jewish tribes, and even today Jews live in the best-located quarters of the cities.

In the population of Tahiti there is a "royal type" to which the families of the Arii or the highest chiefs belong.

The members of these families are characterized by a taller stature and a lighter skin color than is usually found among the Tahitians. The eyes of the royal

2 Stratz: The Women of Java, 1897, 3.

families of Raiatea and Houahine are light with a bluish sheen. The beard and hair are lighter and sometimes tend towards a reddish color. The Arii are the last immigrants and conquerors who subjugated the common people due to their superior physical strength and intelligence. They form the ruling caste and attach great importance to avoiding bad marriages, which is why they despise the mixed-race people.[3]

In Japan the higher classes, in whose hands administration and science rest, differ from the lower classes by their type.

A finer type also prevails among the nobility of China. According to Middendorf[4], the aristocracy of the Incas in Peru was a very numerous race, superior in physical development and intellectual ability to the other tribes of the highlands, which had already largely perished in civil wars by the time the Spaniards arrived. According to other reports, the Incas were lighter-skinned and often bearded."

It is no use making long observations about how people should be. We must take them as they are. But the fact that people are as they are lies in their historical-anthropological development. "The origin of private ownership of land and of industrial tools and goods is therefore threefold: acquisition, work and conquest. The tribes originally took possession of the land, just as animal herds took possession of their pastures and hunting grounds. Work did indeed give the first right to private movable property, but it was not individual work that first created private ownership of land, but rather rule through conquest, protection and defense, i.e. political and warlike causes that created private ownership of land. The saying that work is the source of all wealth is therefore wrong in the usual sense that only

3 Huguenin: Bulletin of the society geogr. 1902, 70.

4 Middendorf: Peru 1893 I, 226.

the "working class is the creator of all goods." Rule and government are also a source of wealth, as are the inventive dispositive activities of capital magnates or the political activities of state governments. But who would deny that these services are also a form of work?" This is a highly important and particularly relevant result of historical anthropology for the current domestic political situation in Germany!

Here human history shows us the right way out of the current political labyrinth. Socialism and the bourgeoisie must go together, that must be our slogan.[5]

Let us agree on the term "worker" and the programs of socialism and the bourgeoisie will coincide.

But socialism must pour water into its wine. It will certainly do that, because social theory is just scribbles and paper, while social practice is human heart and blood!

Above all, socialism must abandon its international enthusiasm. It is precisely our main opponents who are trying to forge the most dashing weapons against us through nationalism (e.g. in France). But we Germans have the least reason to hide out of false modesty and to forget our fatherland and our race. "The fact that the Germanic peoples worked, earned and preserved more is the crucial point," says Woltmann.[6] "Their inventiveness and entrepreneurial spirit, as well as their martial and organizational talent... is the natural source of their higher political and cultural Development…. Those states have achieved the most in which the lower classes are predominantly made up of Germanic or Germanic mixed-race people."[7]

5 Compare “Free Word”, Year III No. 5, A. Böhtlingk: Ultramontanism and Social Democracy.

6 P. 230.

7 P. 298.

"In modern class struggles we see the struggle of the Germanic classes in the working class for independence and freedom. The working class is doing the same thing against the bourgeoisie that the lectere once did against the nobility. But just as the nobility had to submit to the rule of the bourgeoisie, the lecterem has no choice but to recognize the working class as a powerful and decisive political factor. The clerical danger is a hundred times worse than the socialist danger! But one should realize that it can only be overcome with the help of the working class and social democracy. Why is that? Because the core troops of Rome, as I have shown in my Jesuit brochure[8] are also Germanic, who are turned into eunuchs and then set against their brothers.

"One should not," Woltmann continues, "keep the Social Democrats from administration and government out of fear. For only actual experience of the obstacles and inadequacies of human nature can free them from their utopias. Only practical responsibility can cure the working class of the unnatural madness of internationalism, which seeks to stifle the perfecting competition of nations for economic, political and intellectual supremacy." No progress, no cultural life without work, not just the individual, the people as a whole must become a "worker" if it wants to survive in the competition of races.

8 Catholicism versus Jesuitism. Frankfurt a. M. 1903. Neuer Frankf. Verlag.